THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"The surest proof of being endowed with noble qualities is to b free from envy."—LA ROCHEFOUCAULT.

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GOD RULES BY LAW.

"ALL things are possible with God" is an old saying which is accepted by some people literally, and which, in many cases, is used as an excuse for belief in absurd things. There are things which are impossible with God, for He rules the universe by laws which cannot be broken, therefore, it is only those things which can be done by the application of some of His eternal principles which are possible with Him. He is Omnipotent, however, from the fact that He understands and can apply all the laws of the universe which He has made for the development of His plan. To understand that God is all-powerful only when working according to law does not detract from our respect, but rather enhances our view of Him, for then we know that He is not arbitrary, and that when we grasp one of His truths it will always be a truth. His word is truth.

A mathematician is all-powerful in numbers when he understands all the rules and facts and principles pertaining to them, but, nevertheless, be he ever so wise he cannot make two and two equal five, or six, or anything else but four. If he could, the science would be ruined, and what might be a correct answer to a sum to-day, to-morrow might be altogether wrong. The fundamental laws and principles of mathematics are true and can never be changed. They are eternal. That is what makes it a science.

The Father's purpose, in placing His children upon the earth, was that they might learn His laws and learn to live in harmony with them. Science and religion have been in opposition to each other, which should not be. True religion should be the greatest of all sciences because it should comprehend all sciences. When

thinking men in the past voiced their unbelief in the common interpretation put upon the account of the creation of the earth and of man, religionists held up their hands in horror.

When such men as Darwin and Huxley were told that the world was made from nothing and that man was formed from the dust of the earth in much the same manner as a brick is made they would not believe. They understood some of the laws of nature, which are the laws of God, and they knew that such a thing would be impossible even with a God. As a result they discarded the account given in the Bible and studied out a beginning of the world for themselves in accordance with law and to every thinking mind they furnish a much more plausible beginning than that offered by divines. Their scheme, however, is not altogether correct, from the fact that they deny the power which is behind the laws of nature, without which there is no motive cause. There were, also, missing links in their chain of evidence. They had faith that these links would be found, but we know they can never be discovered from the fact that they would not be in accordance with Divine law.

It was part of the work of the Prophet Joseph Smith to reconcile the laws of God with the word of God, and he did it well. He tells us that the earth was not created out of nothing, but that it was organized, through the application of some of God's eternal laws, from matter which always did and always will exist, and in his scheme there is no missing link.

The laws of God are supreme. Through the application of some of those laws have all things been accomplished. In the last century hundreds of inventions have been made which were miracles to the masses of the people, but they never were such to the inventor, but were, simply, the application of principles and powers which always did exist and which he discovered by diligent study.

The Savior worked many miracles which, at a glance, seemed to be contrary to law, but which, upon closer study, might be proven to have been accomplished through the application of known principles. He plainly declared that He had never done anything but that which He had seen His Father do. John tells us that by the Savior were all things made which pertain unto this world, and without Him was not anything made which was made, therefore, it is no wonder that when the blind and lame were brought to Him He was able to make them see and walk. He understood the human being, both spirit and body, better than any physician can ever do, therefore He knew what influences were necessary to make them whole.

An illustration might be given. During the American Civil War the northern army, upon one occasion, found a railway engine which the Confederates had disabled before retreating, in order that the Federals might not be able to use it. The general knew that he had, in his army, men from every vocation of life, so

he asked if there was any man present who could repair the engine. A man stepped forward. "I can, sir," he said. "How do you know you can?" the general asked. "Because, sir," pointing to the brand of the engine, "I made it." He went to work on the engine and in a few hours had it ready for the road.

You will notice that in the working of His miracles the Savior acted on His own authority. He understood all things which were necessary to produce the desired effect. One thing, however, was necessary even with Him. The individual upon whom He worked must have faith or, at least, must not oppose Him by his unbelief. Psychologists show us what a power the mind exercises over the body, and instances are related where patients have been cured of serious illnesses—which were caused by an abnormal condition of the mind—by the administration of common bread pills. It was faith in the medicine which cured the mind, and the body soon became normal. Though faith is the great healer the natural influences which He brought to bear upon the affected parts were allowed to work where, upon the other hand, if the patient had faith that he could not be healed the diseased mind would counteract the influences brought forth, and for that reason He could not do many mighty works in his own country.

It is a good thing to remember "that God is supreme by law rather than by will," and that every truth which we aquire will always be a truth. This view should strengthen our faith and give us an incentive to work, for every truth which is revealed to us puts us one step nearer to a perfect knowledge of God, to know whom is eternal life.

47 Eccles Street, Dublin. H. R. MERRILL.

WHY ARE YOU NOT RELIGIOUS?

"I'M not religious. I tried to read the tracts through that you sent me and enjoy them, but they just bored me. * * *

"To me God is a wonderful Being. So wonderful that I contemplate Him with awe and wonder and admiration. When I look at the things He has created, the beauty and glory of nature, I am lost in admiration of the supreme Being who controls nature.

"In the spring I think of how the sun bends down and coaxes from out a grey, ugly ground, beautiful grasses and flowers of wonderful shades and colors and intricate shapes. * * *

"When I contemplate these and other wonderful things I am almost bewildered, but I am of that nature that does not ask how or why, but is contented to remain in a happy contemplation of God's wonderful nature.

"I know that God is good and just and does all things wisely and for a purpose; but as for getting down to the plain, bare facts of

religion, of why we must and why we must not, I don't like to do it. * * * "

The above is an extract of a communication I received from a good, intelligent lady, who loves God, admires the beauty and excellency of His creations; knows "that God is good and just and does all things wisely and for a purpose." And yet she is content to accept the milk of the gospel, without an understanding of the soul-satisfying truths that elevate mankind so that he can attain to that degree of enlightenment and perfection which, in accordance with the allwise providence and grace of God, will qualify him for the deific positions of eternity.

For religious consideration we might separate the people of the world into four classes: the non-believers in God, the self-made wise, the spiritually led, and the contentedly indifferent.

The first, the non-believers, are to be pitied. Some have been blinded by the craftiness and the conflicting theories of men, others have tried to make their wisdom supplant that of God's, and others are in their present state of unbelief because the opportunity of believing has not been presented to them.

The self-made wise are often sincere, but sincerity sometimes blindfolds truth. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (I. Cor. 3: 18, 19.) The Apostle Paul, or Saul as he was once called, was at one time with this class and knew whereof he wrote, but it was hard for him "to kick against the pricks" of conscience, and ere long he became the recipient of the Holy Ghost by the imposition of the hands of Ananias, and afterwards became an authorized ambassador for Jesus Christ.

The spiritually led are those who by prayer, humility, faith, chastity and obedience keep themselves unspotted from the world, and by so doing make themselves the fit abode of the Holy Spirit which guideth into all truth. Only by walking in the light can we expect to receive the benefits of the light.

The contentedly indifferent, those who have partaken of the crumbs of truth and do not seek to satisfy the hungers of the spirit are "like babes, * * * and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilled in the word of righteousness: * * * For strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Heb. 5: 12-14.)

It should be the desire of mankind to learn all possible regarding their past, the present, and the possibilities of the future, and having acquired understanding, profit thereby. Belief and obedience are essential to salvation; knowledge and consistency to exaltation. The Apostle Paul says, "Eye hath not seen, nor ear

heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. * * * But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I. Cor. 2: 9, 10, 14.)

If we read the truths of the Scriptures from man's viewpoint, we are bound to be confused. We must seek and depend upon Divine guidance in order to understand spiritual things. If we lack wisdom we must ask of God, who will heed our humble prayer. If we do His will we shall understand His doctrine. "Obedience is heaven's first law; order is its result." Our Father in heaven will impart knowledge as we prove worthy and capable of receiving it.

Like the tiny seeds planted in fertile ground from which the sun coaxes the little grasses and variegated flowers, our minds will receive the enlightening rays that radiate from the Holy Ghost, and gradually the seeds of truth imbedded in our minds will break through the worldly mist, and receiving continued strength will soon bud and then bloom into beautiful spiritual truths pleasing to God and gratifying, comprehensive and uplifting to mankind.

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Cork, Ireland.

CHRISTIANITY IN THE HOME.

Having been prompted by the Spirit of the Lord, I desire to express my feelings in regard to true happiness in the home life, and I do so with a hope that it may interest those who read it. The first thing that impressed me in becoming acquainted with the Church of Jesus Christ of Latter-day Saints was the request for practical Christianity in the home life, and this appeals to me very much. It seems very easy for us to live up to the principles of the gospel when we are in God's house or associating with God's people, but when we have to go out into the cooling influences of the world, it is then that we need to ask God to give us strength to endure the temptations that the spirit of the adversary is constantly bringing against us. It is then that we need to go down on our knees and ask for help and guidance to do those things that we know to be pure and right. If I wished to know whether a man was a true Christian or not I would go right to his home. What we want is more home-piety and practical Christianity, for we know that charity begins at home.

The religion of some people both repels and disgusts me, for they seek to worship God with their lips, while their hearts are far from Him. They put on a whining voice and talk so sanctimoniously on Sunday that you would think they were wonderful saints, but

on Monday they are quite different; they put their religion away with their Sunday clothes, and you see no more of it until the next Sunday. Let us as individuals take care that we are not that class of Christian, for we must have a higher type of Christianity or the church is gone. It is indeed wrong for a man or woman to profess what they do not possess, and if we mean to be true Latter-day Saints we must ask God to make us practical in our every day lives, and not think just because we have been baptized and have accepted the principles of the gospel and become Church members, we are saved, and that no more need be done. We are all here to work out our own salvation, and we are saved no faster than we gain knowledge.

A Christianity that does not make home life brighter and happier is not worth much. If a man does not treat his wife right, I do not like to hear him talk of Christianity. What is the use of talking about salvation for the next life if he has no salvation for this? I often think that if we were more conscious of the necessity of Christ in the home life we would try by the help of God to live more minutely up to the principles of the gospel we have embraced. How often we hear people say, "I could do with so-and-so if they would only practice what they preach," and we know that is only natural, for there are so many conflicting sects, that one is almost perplexed. I do not wonder that so many people give up in disgust. I have not always been a Latter-day Saint, but always tried to be a Christian as far as I had light. My truest joy and happiness has been since I joined the Church of Jesus Christ of Latter-day Saints, and tried to live up to the principles of the gospel as taught by the "Mormon" elders, for I have proved it to be the only true gospel. Joseph Smith was a true prophet of God, and those who hold authority in the Church at this present time are called of God, and I pray that we as Latter-day Saints will do all in our power for the advancement of this work. We may not all be able to preach, but we can all, by God's help, live it in our every day lives, and thus show to the world that we are indeed the true followers of Jesus Christ.

Ashton-under-Lyne. SISTER R. M. WHITEHOUSE.

THE FORMATION OF CHARACTER.

ALL of us have the responsibility of forming our own character. We can obtain good advice and assistance, but the actual making of our character is a personal matter, and is entirely our own choice. Men very often obtain wealth, rank and luxury by mere luck, but character—never.

The formation of character is the greatest and most important work in the world, and our character is being made better or worse minute by minute, day by day and year by year, until we

have breathed our latest breath. The Apostle Paul says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, think of these things." (Phil. 4: 8.) "If we desire pure and elevating minds we should fill our minds with pure and elevating thoughts."

Our being considerably affected by external influences proves that it is necessary for us to make our environment as beneficial to our character as possible, that we may have the best impressions from without, impressions that will elevate us in thought as do good books. The trashy literature that is published and read by many people of the present day is most regrettable. Little do these people think that what they read is likely to be a part of their character by reason of the mental impressions received; nevertheless it is true, and we should be more than careful in our choice of books.

Another important aspect with regard to the formation of our character is knowledge. We are not all blessed with giant intellects, but we are all able to learn something new every day, either by profitable reading, study or observation. Above all we should seek to know the truth of things, whether pleasant to us or not, for it is not wise to form a character that is as a house built upon the sands.

"Character is power" in every walk of life, and if a man has not a good character he is of no use to any one, not even to himself. Wordsworth says, and well might he say, that the best portion of any good man's life is

> His little, nameless, unremembered acts
> Of kindness and of love.

Our characters live long after we have passed from this earth and our faces have been forgotten. The characters we form should certainly be good ones.

64 Hamilton Road,
Chorley, Lancashire.

MARTIN W. ROYLANCE.

GOD is love, and we need day by day to grow into a deeper experience and more vital apprehension of that truth. It is our duty as well as our privilege, to "know and believe" the love that God hath for us. But while "God is love" He may not be deemed irrational benevolence. His love is controlled by reason and actuated by a concern for the total well-being of His children. It is this sort of intelligent, well-ordered benevolence that is the only love worth having or exercising. "God is love"—wise, boundless, all-powerful love, which can withhold as well as bestow, in conforming us unto all spiritual grace.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 16, 1909.

PROFITABLE WORK FOR THE PRIESTHOOD.

ONE of the imperative duties of the Lesser or Aaronic Priesthood in the Church of Jesus Christ of Latter-day Saints is to visit the house of each member, to give instructions upon all Church duties, to promote harmony and good feeling, to aid in settling disputes that may have arisen, and to exhort all people to come unto Christ. In all the wards of the different Stakes of Zion this rule is carried out systematically. Bishops and their counselors appoint men of experience to attend to it, in such districts as may be apportioned to them. They are required to report once a month at a meeting called for the purpose, and by this arrangement the Bishopric become acquainted with the spiritual and temporal status of the members. If any are negligent, or are in transgression, or in conflict with their neighbors, or in want of necessaries or are sick or afflicted, steps can be taken to alleviate suffering or to correct wrong, as the case may be.

These visits are not for the purpose of prying into people's private affairs or to institute a "confessional," as that term is generally understood, but to instruct the saints in doctrine and in practice of righteousness and bring about that unity of faith and sentiment and action which belong to the body of Christ. The good that arises from this system is evident to all unbiased observers, and the visits of wise and competent instructors are greatly prized by the faithful of the flock, and aid greatly in the building up of Zion, that is, the pure in heart. Many little difficulties between neighbors or among members of the same family are often thus settled without recourse either to civil or ecclesiastical law. Good feeling is brought about, a blessing rests upon the household, the family is prayed with at each visit, and this feature of the working of the organization of the Church helps to weld each part together into one compact whole.

These visitors are commonly called teachers, but according to the revelation on this matter, it is the duty of the priests to visit the house of each member and exhort them to pray, vocally and in secret, and attend to all family duties. In this work the priest is to "assist the elder if occasion requires." The teacher's duty "is to watch over the Church always and be with and

strengthen them, and see that there is no iniquity in the Church—neither hardness with each other, neither lying, backbiting nor evil speaking; and see that the Church meet together often, and also see that all the members do their duty." (Doc. and Cov. Sec. 20: 46-54.)

From this it will be seen that elders, belonging to the Higher or Melchisedek Priesthood, may be called to officiate in the duties herein set forth; and they are usually pressed into this service, being experienced persons, and they can take with them either priests, teachers or deacons if necessary or expedient. The great thing is to have all the members visited periodically in their homes and instructed in the things of the kingdom and particularly in their practical Church and home duties.

It is desirable that these regulations should be carried out so far as possible and consistent among the Latter-day Saints everywhere. While they cannot be instituted in all their completeness under conditions that exist in some places, yet according to their spirit and intent and object they can be extended to the branches of the Church in the European mission. This is especially practicable in the British Isles. The lack of it in some instances is a cause of lukewarmness towards the gospel and of failure to comply with the duties enjoined by modern revelation, and a consequent backsliding which is very lamentable. We therefore earnestly enjoin upon the presidents of conferences the observance of this Church discipline so far as it can be applied in these lands.

In every branch where there is a local priesthood, let the elders, priests, teachers and deacons be brought into requisition, under the supervision of the branch president and the traveling elders from Zion. In each instance let some experienced and discreet man have the oversight of a district, or of a given number of families, so that the visiting may be conducted in the spirit of the gospel and in wisdom and for the purposes designed. Let the conversation be conducted, not simply as a matter of talk upon popular topics, but directed towards the principles of salvation and the actual duties of the saints.

If persons visited neglect attendance at public meeings, or the reception of the sacrament, or the observance of the law of tithes and offerings, or of Fast-days, or of Sabbath-keeping, or of family or secret prayers, or of temperance and sobriety, or of compliance with the Word of Wisdom, or are guilty of evil-speaking, of unforgiveness, or of any improper conduct, or of anything which prevents the light of the Holy Spirit from shining upon them and dwelling in their hearts, they should be admonished, not in tones of harshness or reproof, but in kindness and brotherly love, and in such a manner as not to be provocative of offense, and with the purpose in view of winning offenders to ways of righteousness, of softening the hard heart, of dispelling every cloud of darkness, of strengthening the weak, of comforting the penitent, of uniting

those who have offended each other, and of causing joy and peace and health, spiritual and physical, to abound.

Heal the sick by the prayer of faith; lift up those who are bowed down; comfort those who mourn; pour in the oil of gladness upon the suffering soul; draw in the wandering feet; diffuse in the homes of the people the influence that comes from on high, and drive out the spirits of evil that cause discord, strife, pain, distress and darkness and death! Let this visiting be done in order and as thoroughly as possible, and let reports be made of conditions found to exist, at stated periods to be arranged according to convenient times as the conference presidents may determine. If there be any choice or distinction as to persons thus to be visited, let it be in favor of those who are delinquent or careless, or indifferent or sinful. The work of the missionaries, and of the local Priesthood, is not only to preach the gospel to sinners and convert them to the truths of the everlasting gospel, but to win back those who stray from the straight path and to bring salvation to all the erring sons and daughters of God.

If these suggestions are complied with wisely, yet vigorously and continuously, every branch of the Church in these countries will brighten up, have better attendance at sacrament meetings and other assemblies of the saints, and the light thus kindled will shine forth and attract the attention of good people around, and be the means of helping mightily in the great and glorious work which we are called upon to perform. This is an auspicious season to enter into this good cause with zeal and energy, and our Father will add His blessing to the efforts which will be put forth in faith and with an eye single to His glory.

C. W. P.

A GENEALOGICAL PUBLICATION.

ONE of the most important among the many glorious doctrines brought forth in these latter days is that of the redemption of the dead. Nothing like it was to be found in any of the so-called "Christian" churches in the world, at the time when the Prophet Joseph Smith received those revelations from God which make plain this part of the great plan of salvation. That living persons who had themselves obeyed the principles and ordinances of the gospel could be baptized and receive other ceremonies of the gospel in behalf of their relatives and friends who had died without an opportunity of obedience thereto, was a new thing under the sun of the nineteenth century. This vicarious work has been for some time, and is being, performed in the Temples erected in the land of Zion, and a marvelous work and a wonder has been accomplished in this direction. The number administered for runs up into the millions, and the work is widening out. Genealogical information is being obtained from various parts of the world, and

agencies are being established, to procure the necessary data. The Genealogical Society of Utah (through which genealogical inquiries should be conducted) is doing a splendid work in this direction, and is about to publish a Genealogical and Historical Magazine, commencing with the first month of the New Year. It is to be devoted to the publishing of pedigrees, wills, various articles of genealogical, biographical and historical value, and to aiding the collection of information on these lines which will be of invaluable worth to the Latter-day Saints in their labors for the redemption of their kindred dead. The magazine will be published quarterly and will contain forty-eight pages each number, and be increased as opportunities permit. The subscription price will be one dollar and a half per annum. Subscriptions are called for now, to be sent to the Genealogical Society of Utah, 60 E. South Temple Street, Salt Lake City. President Anthon H. Lund is to be the editor and Elder Joseph F. Smith, Jr., business manager. The society which publishes it and the magazine itself will have the sanction and hearty support of the First Presidency of the Church. We direct the attention of the elders and saints throughout the European mission to this magazine, which will fill a place entirely its own in Church literature, and promises to be a splendid and efficient aid in the grand work of the redemption of the departed.

C. W. P.

Renew Now.—The present volume of the *Millennial Star* is drawing to a close. It is desirable that this periodical shall continue its career of usefulness, maintained for nearly three-quarters of a century, and that its circulation shall increase with its years. We urge upon the conference presidents and traveling elders the good work of obtaining new subscriptions for the *Star*, and upon its present subscribers the propriety of renewing their orders for the coming year. Now is a good time to attend to this, and to induce others to become regular readers of this publication, that its light may shine among all people and its influence spread abroad to "the ends of the earth." The saints can aid largely in forwarding the great latter-day work by sending to friends and acquaintances weekly copies of the *Millennial Star*.

A PLACE FOR EACH.

Use me, God, in Thy great harvest-field,
  Which stretcheth far and wide like a wide sea,
The gatherers are so few, I fear the precious yield
  Will suffer loss. Oh, find a place for me.

A place where best the strength I have will tell,
  It may be one the other toilers shun:
Be it a wide or narrow place, 'tis well,
  So that the work it holds be only done.

CHRISTINA G. ROSSETTI.

SHALL WE DO HIS WILL?

"How will baptism help us to obtain salvation?" scornfully ask many professing Christians of to-day. "Merely being dipped in water can add nothing to our worthiness."

Suppose we asked them: "How will faith in Christ give you salvation?" They are not likely to answer in the words of the Scriptures, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also"; "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness," etc., thus going on to perfection—becoming like Him, for baptism was among the works which He did. (Mark 1: 9.) The only answer which our friends would give us then is: that the Scriptures teach faith as a saving principle. Quite true, and they also teach that repentance, baptism, and the gift of the Holy Ghost are saving principles. If the Christian rejects baptism why should he complain if his brother goes a step further and rejects faith in God, and becomes an agnostic? If we propose to erect a house and refuse to use mortar in its construction we may as well dispense with the bricks also, for if we lay the loose bricks into walls they will only tumble over and become a mass of debris—a prototype of the Christian's faith without works. It is like the house built upon sand, and great will be the fall thereof, because it is the building of "one who heareth these sayings of mine and doeth them not," as Christ taught.

But despite the teachings of Scripture and the force of arguments based thereon, many professing Christians remain doubting Thomases who demand that they should be able to see and handle the principle of baptism, as it were, before they believe in its efficacy as an aid to salvation. But is there anything so tangible about the principle after all? Let us see. Have you ever deeply wounded the feelings of one with whom you were intimately associated and whom you would not offend for the whole world if you could help it? And have you longingly desired forgiveness for that offense, and at the same time felt doubtful if the party were willing to forgive you? If so, your feelings were deeply troubled until your dear friend gave you a token of forgiveness—perhaps a warm handshake, a kind word or a fond embrace. In your joy to be forgiven you gave them a similar sign of your willingness to accept their pardon, and O! what joy for both the forgiven and the forgiver! Baptism is God's token of forgiveness. This is made very plain in the sixth chapter of Romans: "Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection. Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth

we should not serve sin. For he that is dead is freed from sin." In other words, by being baptized we show our willingness to follow Christ, even unto death, and to ever "walk in newness of life," desiring forgiveness for all our past sins against God's holy laws; while on the other hand, God shows His willingness to forgive us, to have the body of sin crucified, put to death, destroyed; that we might be "freed from sin." In a word, baptism is "for the remission of sins." (Acts 2: 38: 22: 16.)

An eminent biologist tells us that "some of the soul of a musician can be accluded in a piece of manuscript, to be deciphered thereafter by a perceptive mind," or that "some of the personality of an Old Master is locked up in a painting: and whoever wilfully destroys a great picture is guilty of something akin to murder, namely, the premature and violent separation of soul and body." This is an important truth to recognize—this truth that spirit, or power, or mind may be conveyed by material objects and tokens. We have, perhaps, all experienced the truth of this fact. Has it ever occurred to you, as you sat communing with the soul of a great author, carried away as it were by his spirit and personality that you only held in your hand a cold, inert, material object—a book? Yet you knew that the power or influence of a great man or woman was present with you—conveyed to you by a material object. Just as the material paper and ink carry to us the influence of the author, so too, does baptism, the sacrament, etc., bring us into contact with the Spirit of Him who instituted them; and as failing to read an author's work, we fail to feel or know his personality, so if we fail to obey the ordinances of Christ's gospel we also fail to receive His Spirit, without which it is impossible to know Him whom to know is eternal life. Herein lies the beauty of the Scripture which reads: "If any man will do His will he shall know of the doctrine." Shall we do His will?

Cork, Ireland. T. L. HATCH.

FROM THE MISSION FIELD.

Baptisms.—One member was added to the Church by baptism in Dundee (Scottish conference), on December 3rd, the ordinance being performed by Elder L. R. Clegg.

A Testimony of Healing.—The Psalmist said: "O give thanks unto the Lord; call upon his name, make known his doings among the people." It is with thanks to God for His healing power that I wish to bear this testimony. In June of this year I was suffering from consumption of the lungs. The doctor gave very little hope of my recovery. Just at that time an elder came to visit us, and administered to me. I began at once to feel better. A fortnight after he again administered to me, and rebuked the disease in the

name of the Lord. My strength was restored in a remarkable manner. I was able once more to go out and attend to my duties, and have been doing so since that time. I know the Lord honors His Priesthood, and that signs do follow them that believe.—A. HARROD, Bradford.

Successful Socials.—A social was held in the Trinity Hall, Buston Road, Derby (Nottingham conference), Wednesday, December 1st, 1909, in honor of Elder D. K. Hendry who has been released to return home. An interesting program was rendered, and Elder Hendry was presented a beautiful eider-down quilt. In addition to the saints of the branch, a number of friends were present. Several elders from near-by branches assisted in the entertainment.

Elder Miles M. Batty was given a farewell social on the 2nd inst. by saints and friends in the Halifax branch (Leeds conference). The usual order was followed in the matter of a program and Elder Batty was presented a nice traveling rug and a picture. He sailed December 4th, on the s.s. *Celtic* to New York.

A social was held in the Middlesbro' branch (Newcastle conference), on the evening of the 6th, in honor of Elders H. R. Smoot, Joseph W. Bambrough and George L. Wintle. The idea was originally to hold the social for Elder Smoot, but the President received the releases of the two other brethren in the evening's mail of the same date, so it was made the occasion for a triple demonstration. A splendid time was had by all in attendance.

A very enjoyable time was had on December 6th, 1909, at the home of Brother and Sister Haynes, Blackheath branch (Birmingham conference). A party of saints and friends gathered together to honor Brother and Sister Hipkiss and their niece who left for Zion December 9th, 1909. A small purse was given as a token of esteem.

On December 11th, 1909, a very successful social was held at the Assembly Room, 37 Church Street, Burnley (Liverpool conference), in honor of Elder W. Alma Richins, who leaves shortly for his home in Zion. A very entertaining program was rendered consisting of songs, recitations. dialogues, etc. Elder Richins received a beautiful silver cake dish, also a silver hair brush as tokens of esteem from the saints and friends of the branch. There were about one hundred saints and friends present, and all expressed themselves as having spent an enjoyable evening.

The Potato Pie Supper given at Durham House last evening by the Liverpool branch Relief Society was well attended and proved to be a very enjoyable affair. About sixty people were fed. Thirty shillings were taken in for tickets at sixpence each. An impromptu concert by local talent contributed much to the enjoyment of the evening. The proceeds of the supper will go towards furnishing Christmas presents for the poor of the branch.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSONS XXXV, XXXVI.—SOME SCATTERED EVENTS.

Textbook: One Hundred Years of Mormonism (Evans), pp. 512-28.

Note: The teachers may choose from the suggested topics given below, two lessons in which they can emphasize whatever topic is most needful to the class.

I. CHANGES IN LEADERSHIP.
   1. In President Young's time (1844-1877). (a) Counselors to the President. (b) The Twelve. (c) The seven Presidents of Seventy. (d) The Presiding Patriarch. (e) Review later events in President Young's life.
   2. During President Taylor's administration (1877-1887). (a) The Twelve. (b) The seven Presidents of Seventy. (c) Review events, hitherto untouched, in the later life of President Taylor.
   3. During the Presidency of Wilford Woodruff, (1887-1898). (a) The Twelve. (b) The Presidents of Seventy. (c) Later events of President Woodruff's life.
   4. During the Presidency of Lorenzo Snow (1898-1901). (a) Counselors to President. (b) The Twelve. (c) The Presidents of Seventy. (d) Later events of Presidents Snow's life.
   5. During Presidency of Joseph F. Smith (1901). (a) Quorum of Twelve. (b) Presidents of Seventy. (c) Recent events.

II. AUXILIARY SOCIETIES.
   1. The Sunday Schools. (a) When organized—officers. (b) Growth. (c) Present officers (general).
   2. Women's Relief Society. (a) History. (b) Present status—officers (general).
   3. The Mutual Improvement Associations. (a) Young Men's.
      1. History. 2. Present Status—officers (general). (b) Young Women's.
      1. History. 2. Present status—officers (general).
   4 Primary Association. (a) History. (b) Present status—officers (general).

III. EDUCATION.
   1. History. (a) Before Utah period. (b) In Utah.
   2. The Church school system. (a) The Schools. (b) Religion classes.

IV. UTAH TEMPLES.
   1. At St. George. (a) History. (b) Description of.
   2. At Logan. (a) History. (b) Description of.
   3. At Manti. (a) History. (b) Description of.
   4. At Salt Lake City. (a) History. (b) Description of.

V. GROWTH OF THE CHURCH.
   1. Church membership. (a) In the Prophet's day. (b) In 1906.
   2. Organization. (a) At home. (b) Abroad.
   3. Present stability in all the world—prospects.

IMMORTALITY.

Immortal life is something to be earned,
By slow self-conquest, comradeship with Pain,
And patient seeking after higher truths.
We cannot follow our own wayward wills,
And feed our baser appetites, and give
Loose rein to foolish tempers year on year,
And then cry, 'Lord forgive me, I believe,'
And straightway bathe in glory. Men must learn
God's system is too grand a thing for that.
The spark divine dwells in our souls, and we
Can fan it to a steady flame of light,
Whose lustre gilds the pathway to the tomb,
And shines on through Eternity, or else
Neglect it till it glimmers down to Death,
And leaves us but the darkness of the grave.
Each conquered passion feeds the living flame;
Each well-borne sorrow is a step towards God;
Faith cannot rescue, and no blood redeem
The soul that will not reason and resolve.
Lean on thyself, yet prop thyself with prayer
(All hope is prayer; who calls it hope no more,
Sends prayer forth footsore over weary wastes,
While he who calls it prayer gives wings to hope),
And there are spirits, messengers of Love,
Who come at call and fortify our strength.
Make friends with them, and with thine inner self;
Cast out all envy, bitterness, and hate
And keep the mind's fair tabernacle pure.
Shake hands with Pain, give greeting unto Grief,
Those angels in disguise, and thy glad soul
From height to height, from star to shining star,
Shall climb and claim blest immortality.

ELLA WHEELER WILCOX.

DIED.

TICKENTRUP.—December 2nd, 1909, Susan Tickentrup, aged 68 years. Deceased was a true Latter-day Saint.

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